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and deepening of religious life in almost all of these institutions. A revival of religion in a student community cannot be in these days in its external features what it might have been two generations ago. It must be calm as well as deep, not stormy and excited. But there is no doubt that it is greatly needed. The greatest possibility of the Kansas City convention lies in this direction. A member of the faculty of a state university said, in effect, as the convention closed: "We are going back to ask the president of the university to lead in an effort to deepen and strengthen the religious life of the student body." The delegates from another university, assembled on their return journey,

resolved to begin at once an effort to deepen not simply the interest in foreign missions, but especially the religious life of the student body, while the non-volunteer members of the delegation determined to undertake the support of a man on the foreign field.

These events were probably only typical of many such. If the calm, deeply earnest spirit of the Kansas City convention can be reproduced in a goodly number of the 755 colleges and universities there represented, the future historian of college life in America may date from the year 1914 the beginning of a much-needed new era in the moral and religious life of American colleges.

THE MODERN SADDUCEE

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The Pharisee and the Sadducee have disappeared from history as Jewish sects, but their spiritual descendants are still to be found. The modern Pharisee has been more in evidence than the Sadducee. He has been pilloried, and has been made the butt of much rude jesting. To be called a Pharisee has been tantamount to being called a hypocrite, and everything savoring of Phariseism has been unsparingly condemned.

The Sadducee has been less in evidence but he is at length coming to his own. While the Pharisee, like his

modern prototype, the Puritan, is dying out the Sadducee is becoming a great multitude. It is no longer Phariseism that is the bane of religion but Sadduceism. There is hardly enough conviction left in some quarters out of which to make a good Pharisee. The religion of today is largely a thing of Sadducean softness and compromise.

With all his faults the Pharisee was a man to be respected, if not admired. The common people adored him and took him for the model saint. Narrow, bigoted, and intolerant he undoubtedly

was, but he was intensely religious; and if he sometimes kept his morality and his religion in water-tight compartments, not allowing them to mix, he did nothing more than many religionists in all ages have done. The contrast between the Pharisee and the Sadducee was marked. Where the Pharisee was narrow the Sadducee was broad; where the Pharisee was bigoted the Sadducee was tolerant; where the Pharisee was scrupulous, the Sadducee was indifferent; while the Pharisee took his religion seriously the Sadducee took his lightly; while the Pharisee was satisfied with his religion the Sadducee was satisfied with his life; while the Pharisee had a sense of the spiritual realm the Sadducee had only a world-vision—all his thoughts and aims and hopes being bounded by this terrestrial ball.

Naturally enough, the easy-going Sadducee disliked the prophets. They disturbed his peace, and put thorns in his cosy nest of self-indulgence. He allied himself with the priests, forming within the priesthood a sort of "priestly aristocracy" or sacerdotal nobility. When a priest, he used his office as a ladder to worldly power. When a layman he joined himself to the rich and prosperous who have their portion in this world. For the sake of his own personal advancement he was ready to adopt the manners and customs of the gentile nations, and was specially desirous of grafting Greek culture on to Hebrew faith. But while indifferent to religion, and untroubled by ordinary scruples, he was far from indifferent to the outward forms of religion. It is true that he rejected "the traditions of the elders," but that was because

he adhered exclusively to the written word; rejecting all oral law, and setting himself against all innovations. He was a conservative of the first water.

Along with intense conservatism as to outward forms went a spirit of denial as to spiritual realities. He denied the existence of "spirits and angels," and of everything supramundane; he denied the doctrine of the resurrection and held that the soul of man perishes with his body; he was an agnostic touching everything beyond the present life, and took a worldly view of religion, never going beyond the temporal rewards and punishments of the Pentateuch, and maintaining that a man is rewarded in this life according to his deeds; and that consequently prosperity is a sign of piety and adversity a sign of wickedness. Ruling out the punishments of the after life, he saw to it that transgressors of the law got their due mead of punishment here.

In his religion the Sadducee was a strange blend of legalist and rationalist; in his life he was an out-and-out materialist. Just as the kinship of the Pharisee was with the Stoic, the kinship of the Sadducee was with the Epicurean. He sneered, as his modern prototype does, at other-worldliness, and took as his motto, "One world at a time." His philosophy of life might be summed up in the words, "Let us eat and drink, for tomorrow we die."

Jesus warned his disciples to "beware of the leaven of the Pharisees and Sadducees"; and he had to explain that by the leaven of these sects he meant their teachings. The teaching of the Sadducees of which he bade them be-

ware did not concern any particular doctrine, but referred to its general drift and scope. Their unspiritual materialistic teachings was working like the leaven of iniquity in the society of their day, just as it is in the society of today. And never perhaps has the Savior's warning had more need of being sounded than at the present time. We have the same condition of things that prevailed in England after the Restoration, when a carnival of licentiousness followed temporary restraint. We have become pleasure-mad. Self-denial is a forgotten virtue. We pad the cross; and cushion our hard duties. We are like the pilgrim, who, when required to perform penance by walking a certain number of miles with peas in his boots, took the precaution to boil the peas before setting out on his journey. George Fox, in his day, inveighed against "the Sadducean intellect," meaning by that an intellect steeped in worldliness, an intellect whose purblind vision left out of sight spiritual and eternal realities, an intellect that scorned the inner voice and the inner light and followed the lower lights of worldly wisdom and prudence. This is the Sadducean leaven of which we have to beware, and from which we have need to be delivered.

The modern Sadducee is as hard to reach as was his ancient predecessor. When his heart is not "waxed gross," it is protected by indifference as by a coat of mail. His defenses resemble the walls of mud which Napoleon found surrounding certain fortifications in his Egyptian war, and into which the balls of his heaviest artillery went spluttering out of sight. It is a notable fact that there is no record of a single Sadducee being converted and becoming a follower of Christ. When John the Baptist saw "many of the Pharisees and Sadducees coming to his baptism," he was carried off his feet with astonishment and exclaimed, "Ye offsprings of vipers, who warned you to flee from the wrath to come!" We can understand his wonder while condemning his violence of speech. He was careful, however, to exhort them not to trust in their special prerogatives as children of Abraham, but to "bring forth fruit meet for repentance." How far they profited by his admonition we know not. That he did not regard their case as hopeful is certain; that he did not regard it as utterly hopeless is equally certain. The grace of God is equal to the salvation of a Sadducee; and in that is found its greatest triumph.